

THE CHRISTIAN VISITANT.

BY A LAYMAN.

"NOCTURNA VERSATE MANU, VERSATE DIURNA."—"BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

VOL. I.

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No. 24.

ESSAYS AND PARAGRAPHS,

ORIGINAL AND SELECTED.

REFLECTIONS FOR SATURDAY EVENING.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment."
ECCLESIASTES xi. 9.

There are some who pretend that the season of youth is intended for a season of levity; that it is only when the frost of age begins to whiten his locks, that man should begin to think seriously of judgment and eternity beyond the grave. But ask any man of feeling and reflection, whose locks have been touched by the withering hand of time, if this be his opinion, and before he meditates upon the question, his heart will spontaneously answer it. He will tell you, especially if his youth has been mispent, that there is but one thing more frightful to him than the "ghost of his departed hours;" that when he looks back upon the past, and calculates the precious time squandered in folly and dissipation, which might have been employed to his own advantage, or that of his fellow-men, and the glory of God, his soul is wrung with anguish, and pierced through by the keen arrows of self-reproach; but when he looks forward, and finds it not only impossible to redeem his lost time, but sees in the prospect before him, a world unknown, and a fate uncertain, and that uncertainty arising from his own past imprudence, and graceless career, which he readily perceives forbid him to hope for redemption; then it is that he finds there is one thing more frightful than the "ghost of his departed hours," and that is, the gloomy aspect in which his conscious forebodings portray his future existence.

It is evident, then, from the remorse and sorrow with which man looks back upon time lost; and the fearful anxiety with which, when wakened from the delusive dreams of pleasure and indolence, he contemplates the future, that God intended him for serious, useful and noble pursuits, worthy of an immortal being, from the earliest dawn of reason in his young mind, till its last expiring rays should glimmer on the verge of the grave.

It follows that youth, so far from being intended as a season of levity, was clearly designed as the season for acquiring knowledge, as manhood is the season for industry and enterprize, and old age

for the enjoyment of the fruits of all these in the shades of philosophic retirement. Piety to God is always in season, in every stage of our existence: But thrice happy are they who find themselves in age, blest with ease and competence which enable them to grace their names by deeds of charity to man, as well as devotion to God; gilding the decline of life with the mild beams of Christian faith and virtue; whose attractive lights shine even from the grave, and guide the young pilgrim in the path to Heaven. That youth is the season for study and reflection, which are indispensable in the acquisition of knowledge, is obvious to every one who has advanced in life, and assumed the cares of a family, and those which attend the pursuit of business, either in the learned professions, in commerce or the arts, or in any mechanical or laborious employment. But if this were not obvious, its truth has been demonstrated by the experience of almost all who have attempted the pursuit of studies, to which they had been strangers in youth, after arriving at manhood, and assuming the practical duties of life. The perplexities of business, the calls of friendship and humanity, the rites of hospitality, the duties of a citizen, as well as those of a husband, a father, a relative and a friend, besides innumerable nameless interruptions which break in, in spite of every effort to avoid them, and suspend a favourite study, or destroy the order of a mental contemplation, all forbid the visionary attempt to become a perfect master of any art or science, after one has fairly entered upon the stage of practical life. We admit, that now and then a transcendent genius rises, like a comet, in the mental world, to astonish and confound the schools, by overleaping the ordinary paths to science and to fame. In the horizon of our own country we have beheld two such eccentric orbs, whose rays have not only dazzled our own eyes, but reflected their splendour upon the ægis of distant nations. Those orbs have descended from our horizon; they have sunk into that awful region whose impenetrable cloud forms a barrier for ever between earth and heaven; they have gone to re-mingle their beams with the eternal fountain from whence they sprung. But even through the dark shades of the vale of death, their light shall still arise: And not only the present age, but ages to come, shall hallow the vestal flame of genius which will ever ascend, in pure and unmingled lustre, from the tombs of FRANKLIN and FULTON!—FRANKLIN and FULTON! Where is the virtuous youth whose bosom does not burn with emulation at the sound of these names? who does not reflect, that in striving to emulate the wisest of men, he will please God, as well as promote his own honour and happi-

ness, and the happiness of mankind? For since our Creator has formed us for social existence, and our Saviour has commanded us to "*love one another*," he is the best Christian who does the most good, who evinces his "*faith by his works*," strewing the paths of piety with the choicest flowers of science, and sprinkling these with the fragrant odours of friendship, hospitality, charity and benevolence.

If then, it be so difficult to cultivate the intellectual faculties, after passing the stage of youthful existence; if the study of science, of visible and tangible objects and qualities in the physical and moral world, has to encounter so many obstacles in the cares and concerns of manhood: how much more calculated are those concerns to prevent us from becoming acquainted with the invisible, spiritual world, and the Eternal Being, who sits enthroned in it, beyond all ken but that of the eye of faith; and who can only be revealed to us in unclouded majesty and glory, after we shall have passed that bourne, "from whence no traveller returns?" If we cannot steal time from our daily and unavoidable occupations, to scrutinize things present; will those which are to come, and which are shrouded from our view by the veil of futurity be more apt to engage our attention? The heart which is shrivelled by avarice, or inflated by ambition, offers but a sterile soil for pious and heavenly affections. It is youth, then, that is the season for cultivating piety in the heart, as well as science in the mind: It is when the ardent imagination of the young enthusiast dwells with delight upon the face of nature, that it can be best directed, through the medium of those beauties which it surveys with so much transport, to the contemplation of their all-beautiful, all-bountiful and eternal, but invisible and incomprehensible Author; it is then that the mind is most capable of seizing upon the great truths of philosophy and religion, with herculean grasp.

"Call now to mind what high capacious powers
Lie folded up in man; how far beyond
The praise of mortals, may the eternal growth
Of Nature to perfection half divine
Expand the blooming soul? What pity then
Should sloth's unkindly fogs depress to earth
Her tender blossom; choke the streams of life,
And blast her spring!"

How pure and precious is the offering which the young and innocent bring to the altar of God, when they devote themselves with heart-felt zeal to his service! When, spurning with holy indignation, the temptations which beset them, they make science and piety the sole objects of their youth, that when manhood arrives they may be prepared to perform all their duties, temporal and spiritual, with moral and religious fidelity: And in old age to rest from their temporal labours, communing with God alone, and waiting patiently to be called by him to that beatitude in Heaven which he has promised to all who sincerely love him, and faithfully obey his commandments; who earnestly seek by faith and good works, an interest in the blood-bought atonement of his beloved

son. When such lay down in death we may adopt the language which LUCIA applies to CATO:—

"Sweet are the slumbers of the virtuous man!
"O Marcia, I have seen thy god-like father;
"Some power invisible supports his soul,
"And bears it up in all its wonted greatness,
"A kind refreshing sleep is fallen upon him,
"I saw him stretch'd in ease, his fancy lost
"In pleasing dreams; as I drew near his couch
"He smil'd and cry'd—Caesar thou canst not hurt me."

So may every virtuous youth who remembers the motto of these reflections, and takes due heed of the awful monition with which it closes, look forward to sink serenely in the sleep of death, with the same calm but triumphant exultation—exclaiming, with joy and gratitude, not of CAESAR, but what is of far more consequence, of SATAN, "THOU CANST NOT HURT ME!" V.

STANFORD'S LECTURES.

We are happy to learn that the Rev. JOHN STANFORD, of New-York, has issued Proposals for publishing by subscription, LECTURES ON THE STUDY OF DIVINITY, intended for the improvement of those who are candidates for the gospel ministry, as well as to aid intelligent, private Christians in their more correct study of the sacred scriptures. Every intelligent reader must perceive, that such a work, if well executed, cannot fail to be highly useful to all who take delight in studies which have the Redeemer for their guide, and salvation for their object: And as to the execution of the Lectures in question, those who have read the DOMESTIC CHAPLAIN, written by the same author, will have no doubt of his ability to do justice to the subject. "The manuscripts of these Lectures (says the author, in his Prospectus) are the result of many years labour; and have been employed for the instruction of students: And, although the publication of them has long been requested by some of the most respectable ministers of different religious denominations, and withheld during the existing calamity of war: they are now submitted with diffidence to the public attention; but not without some cheering expectation, that through the benediction of God, they may, in some degree, answer the purposes for which they are intended, to ministers and christians, without regard to particular denominations."

Subscriptions for this work will be gratefully received at the bookstore of HENRY C. SOUTHWICK, where the Prospectus at length may be seen. We shall only add, that the author has been long a faithful labourer in the vineyard of our Lord and Saviour; that he is now far in the decline of life, and that the profits of this work, if any profit should result from the publication, will contribute to the comfort of his old age, whose youth and life have been devoted to the service of his God, and the good of mankind. The real Christian, whether young or old, can want no stronger incitement, we trust, to patronize the present undertaking. V.

We have devoted a portion of our columns this day, to the Second Report of the Society for supporting the Gospel among the poor in the city of New-York. There is in this Report a detail of facts interest-

ing to every feeling heart. It exhibits the consequences of vice, as well as poverty, in a light calculated to admonish the profligate and imprudent, more powerfully than eloquence, however forceful or pathetic, could do it. In

"The short and simple annals of the poor,"

which the good Pastor of the State Prison and Alms-House has related in the Appendix, the proudest worldling, as well as the most pious and humble follower of the Cross, will find food for reflection.

V.

INSTALLATION.

On Wednesday last, the Rev. JOHN CHESTER, was installed into the sacred office of Pastor, of the Presbyterian congregation who worship in the new church in Chapel-street. The Rev. Dr. Nott made the introductory prayer, and delivered a sermon from 2d Corinthians, v. 20. "Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God." The address or charge to the Pastor was made by the Rev. Dr. Neill, and the charge to the congregation by the Rev. Mr. Sweetman, of Galway. [Albany Gazette, Nov. 9.]

The preceding is copied from the *Albany Gazette*, of Thursday last. In addition, we understand, for we had not the pleasure of being present, that the audience was very numerous and respectable, and the exercises extremely appropriate. We congratulate the congregation on the acquisition of a Pastor whose talents and fidelity in his station are so generally admired and acknowledged; and sincerely hope, that his ministry may be crowned with blessings from above, to the edification of his flock here, and their eternal happiness hereafter.

V.

DOMESTIC INTELLIGENCE.

THE SECOND REPORT

OF THE SOCIETY FOR SUPPORTING THE GOSPEL AMONG THE POOR, IN THE CITY OF NEW-YORK.

It is the peculiar glory of the Christian Religion, to have introduced amongst mankind, a spirit of benevolence, sympathy, and charity towards the poor, the sick and the afflicted. You search in vain for a hospital, an alms-house, or a dispensary, erected by the disciples of the boasted philosophy of Greece and Rome. The Christian, like Job, becomes a "father to the poor, and the cause which he knows not, he searcheth out." A child of mercy himself, he shows mercy to others.

The city of New-York, highly distinguished for its religious privileges, is also remarkable for its charitable institutions. This constitutes its purest glory, and will prove its best defence. "Blessed is he that considereth the poor: the Lord will preserve him, and will not deliver him unto the will of his enemies."

Many of these institutions have only in view to supply temporal wants, to afford relief to bodily sufferings. The establishment of one whose object is to promote the more important interests of the immortal soul, has long been wanting.

Laid on a bed of sickness, or immured in a prison, can mere sustenance of temporal life reach the case of the sufferer? No! "the balm of Gilead, and the physician there," are alone competent in this case. Pardon of guilt by the blood of Jesus, consolation by his spirit, and the hope of that rest which remaineth for the people of God; are the only "glad tidings" for the habitation of woe.

Is it not then the greatest charity of all, to send the messenger of heaven to the abodes of distress? "The same Lord over all, is rich

unto all who call upon him. How then shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them, that preach the Gospel of peace, and bring glad tidings of good things!"

Shall not a preacher then be supported, and continued to be sent by the Christians of New-York, to those who are shut up from the enjoyment of religious services by sickness, poverty, or crime?

The Trustees are happy to lay before the annual meeting of this Society, some account of the ministerial labours of the Rev. Mr. Stanford, the stated preacher, whose engagement to the Society was mentioned in the Report of last year. His usual course of duties may be estimated by the following sketch of his weekly labours in the months of September and October last:

Lord's Day. Morning, half past 8, preach at the City Hospital.— Directly half past 10, at the State Prison Chapel. Every other Sunday at 12, to Colonel Colden's regiment. Half past 2, State Prison Chapel. Half past 6, at the Alms-house. N. B. When I can procure a supply for the State Prison Chapel on an afternoon, I preach in the Chapel of the Debtor's Prison.

Monday. This day generally employed to visit my out door sick patients.

Tuesday. Morning, visit the sick soldiers at the Hospital of the New Alms-house, Bellevue. Afternoon, take my rounds, converse and pray with the sick in the City Hospital.

Note.—The Aldermen provide me with a carriage to and from Bellevue.

Wednesday. Go through the wards in the Old Alms-house, converse, and usually pray in each, whether the poor be sick or well.

Thursday. Morning, at 10, give a discourse, and pray at the Magdalen House. A little before 12, perform the same duty at the U. S. Military Hospital, near Fort Gansevoort. Directly after, at Col. Colden's Hospital, I do the same. After dinner, at the State Prison, I give a discourse and prayer, to the Female Prisoners, below stairs. Then visit and pray with the sick men in the four wards of that Hospital. After which, I take all who are able to leave their beds, into the hall, give them a discourse and prayer. Walk home again. This is generally a harder day's work than on a Sunday.

Friday. Frequently visit the Bridewell, when they have sick, and also in other institutions, as cases require. On the evening of this day, always preach at the Alms-house.

Saturday. In the study; unless a dying person requires my attendance.

From 1st of January to 31st of October, Mr. Stanford preached upwards of three hundred sermons.

In many instances, Mr. Stanford's labours have been blest. His services are peculiarly acceptable. We have selected, and have given in an Appendix, a few cases out of many in our possession.

The Trustees indulge the hope, that the smiles of providence, and the bounty of Christians, will continue to support the work in which this Society is engaged. Donations and subscriptions will be thankfully received: And as the object of this charity is to pour the consolations of the Gospel into the wounded spirit, they look for the aid of all those, who have tasted these consolations in their own minds.

By order of the Board,

DIVIE BETHUNE, *President.*

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APPENDIX.

ALMS-HOUSE.

Mrs. M——ell.—This was an elderly woman, seventy-one years of age. I was informed that she had enjoyed considerable temporal prosperity in her former days, but so extremely reduced as to make her indebted to a residence in the house of public charity. Her appearance, indeed, justified the report. A venerable, amiable countenance and neatness of dress could not but make a very favourable impression upon every visitor. She had, by debility, been long confined to her bed, and by the suavity of her manners, gained the esteem of her companions in the ward. It was to me a pleasing duty to repeat my visits to her every day I attended the house, and I always retired with sensations of humanity and praise. Though *Mrs. M——ell* was reduced to poverty, she justified the sentiment of the gospel, that God hath chosen the poor of the world, rich in faith, and heirs of the kingdom. Instead of detailing every subject of conversation, I can concentrate the whole, and leave on this record, that by the teaching of the word and the spirit of God, a consciousness of her sins prestrated her soul in profound humility before the Lord. The rich faith bestowed upon her, led her to confide in the person, blood and righteousness of Jesus Christ, created a holy assurance in her soul of a blessed salvation; while with patience she looked for the mercy of our Lord Jesus Christ unto eternal life. On my last visit to her, my questions were answered with pious promptness. Indeed, she lay as a child composed in the arms of her heavenly Father. The last words she spake to me, were these: "I am waiting patiently for my change, that my Lord will take me to himself. I long to be with him, but I have no anxiety, for his time is best." When I prayed with her and took my leave, she appeared as half in heaven!—The next day, with the utmost serenity, she resigned her breath; creating those serious impressions on all around her which will not easily be effaced.

Whether her poor remains were carried to Potter's Fields, or some friendly survivor interred them in another place, is to me unknown. The poor have no monuments erected to their memory. Yet, this narrative may serve as a paper memorial of a woman who died rich in faith, in the house of the poor. Should the rich cast their eye upon it, it will teach them benevolence to the aged who dwell in shades of poverty. The poor themselves may learn the virtue and blessedness of those who are rich in faith, and heirs of an immortal kingdom. But should it claim the attention of a minister of the Gospel, it may direct his steps to visit the habitations of the needy and distressed; and by the blessings of the Lord upon his efforts, give him to taste the sacred luxury of instructing and soothing the heart which is ready to take its flight to the world eternal.

ALMS-HOUSE.

January 14, 1814.—C——e D——e.—This woman was about twenty-six years of age. I purposely draw a veil over her early history. The paths she had trodden would inevitably have destroyed her soul as well as her body, had not God stretched forth his arm and plucked her as a brand from the burning. She kept her bed nearly a year; and, for the last three months, was obliged to lay in one position on her side. I had visited her from last July, but she gave me no reason to believe she either deplored the evils of her past life, or knew the dreadful consequence of dying in her sins. Still she allowed me to speak with freedom, and usually asked my prayers.—To-day, she informed me that she felt herself very sinful; hoped in the mercy of God, and would try all she could to be saved. I directed her to the precious blood of Christ, by which alone her soul could be delivered from the wrath to come; and that it was the office of the Di-

vine Spirit to regenerate her heart and give her the comforts of salvation. She gave earnest attention, as though she heard with new ears. After prayer I left her, uncertain of seeing her again alive.

19th. Found this woman sinking fast—inquired the state of her mind; to which, at intervals, she gave me the following communication. "I now know that I am a great sinner indeed; I did not think I was so.—I never can be saved at all but by Christ.—I pray constantly to God that he would give me mercy and peace, else I never can have them."—This offered me opportunity to repeat some Gospel promises, which I explained to her as suited to her depressed state, and to which she paid eager attention.

24th. The agony of this poor sufferer was extremely great: However, it had pleased God greatly to relieve her mind. With many tears, she expressed her thanks to God that there was salvation in Jesus; and she had little doubt but that she in great mercy should be saved. Fearing she might have some false hope, I spoke more pointedly to her case. To which she replied, "I am a lost sinner without Christ—I have nothing to trust in myself, for I have nothing but sin. I bless the Lord for his mercy, and I look for more."—During the whole of this conversation her face was wet with tears. After prayer, she lay moving her lips as in converse with God, but took no further notice of any one.

29th. *C. D.* was in such torture she could utter but two or three words. She this day had told her mother and others around her, that she was waiting for her last hour; that her confidence was firm in her Redeemer, and she begged for patience to keep her to the end, that she might not murmur. To me, she said, "Christ is my all—I am quite resigned." This woman lingered ten days longer; but the day before her death, she told those around her she should soon be happy.

CITY HOSPITAL.

W——m J——n.—This was a person little more than twenty years of age, without living relations or friends. On request of nurse *P——n*, I made my first visit to this young man, and found him very far gone in a consumption. On my address to him, he appeared somewhat unconcerned about death or eternity, and with equally cool indifference he consented to prayer. I must confess that both the nurse and myself felt sensible for him, and which induced me to renew my address, expressing my wishes for his salvation and peace before he departed; at the same time assured him how much I myself stood in need of Jesus the Saviour. This awakened his attention, and he expressed his ignorance and unpreparedness to die.—The next day I visited him again, and had the pleasure of being informed by the nurse that he had been heard several times in earnest prayer to God; and that he was anxious for my visit. He assured me that he felt himself a great sinner, and needing great mercy, and wished my prayers. Under such an impression, I opened to him the richness and freedom of grace in saving the guilty, through the obedience and sufferings of his beloved Son. With eagerness the young man expressed his desire to taste of this mercy, but feared it was too late for him. Examples of rich grace to sinners, and some suitable promises were recited; explaining the office of the Spirit to instruct and enable him to believe to the saving of his soul. To which he said, "If God will do this for me, then I may be saved." After prayer, I retired.—Next day he sent twice for me in haste, while I was engaged with other public institutions. It was late at night, but the fervour of his mind, and expressions of his lips, between hope and fear, were very affecting! In about a week after this, it pleased God to shire upon this penitent's heart, with rays of forgiveness; the short remainder of his days being employed in prayer and praise. He could just say, or rather lisp, "I am reconciled in my heart to God, through the blood-shedding of my dear Saviour." He lingered two weeks longer, cheerfully waiting and longing for his great change, with a remarkably pleasing countenance. He died in the night, and the next day I was informed by the nurse and several of the patients, that he had no fear of death, resigned himself into the arms of the Saviour, and departed without a groan or sigh. It must be added, that the-

circumstances of this man's death created serious impressions upon several who were witnesses of his happy exit to eternity, producing gratitude to Jesus the friend of sinners.

STATE PRISON.

Henry T. — cr.—This man has been confined in the Hospital of this prison several weeks, by a severe fever; and although I had conversed with him often, I could not get much information which indicated the least appearance of penitence or conviction till this day. "You know not, sir, what a vile, great sinner I have been. All my days I have been working against God, and now, how glad I should be to work for him. I wish he would work upon my miserable hard heart; but I have little expectation that he will do it." How long is it since you had these impressions of mind? "About nine months; but I have kept them to myself, I did not like to speak to you, and my fellow prisoners would only laugh at me." Do you now feel the importance of receiving the salvation of the Lord? "O yes, sir, that I do; for if God does not save me I must die a miserable sinner." He fainted—on reviving, he said, "I do suppose I must soon die; I cannot live long; I have nothing to ask but mercy from God, but I have been so wicked I do not expect it. O Lord, help, help, me!"—Encouraged by his communication, I assured him that he could not possibly feel too much of his sinful, deplorable condition; on the contrary, the more humble and penitent, the more welcome to the throne of mercy. Of course I opened to him the unbounded ability of Jesus Christ to save the chief of sinners: that the spirit of God could enlighten his mind, and give him faith to rest upon the promises of the Gospel for his personal comfort. To this he replied, "I have been driven by my sins such a dreadful distance from God, and I am so ignorant, I don't know how to go to him; but I pray to him as well as I can, but I think nothing will do." Here I explained to him the powerful intercession of Christ, and selected two or three promises suited to his case; but apparently to no good effect. When I offered prayer, he was solemnly engaged.

I repeated my visits to this man several times, and found him very urgent for instruction; and the prisoners in the same ward informed me that he was constant in fervent prayer.—After sermon on Lord's day morning, was informed that the disorder of this man had taken such an unfavourable turn, that there was very little expectation of his recovery.—He said, "Mr. S. I longed to see you. I think I see things different to what I have done. Every day, more and more I feel I am a guilty wretch; there is not a greater in this miserable place. But still, God gave his Son; Christ died to save; God gives promise to penitents; God knows I am one, and I pray I may be saved. But, O sir, I want to feel it before I die."—Encouragements were now opened to him from the cordials of the Gospel, which he highly approved, but confessed he could not enjoy them. After prayer he appeared more composed.

On my next visit T. was very low indeed. His mind was tranquil. I said, I hope I find you better; when the following conversation took place: "I am no better; I think I grow worse." How do you find your mind? "Very different to what it was when you were here last. I feel now reconciled, and cast myself into the hands of my Saviour Jesus Christ. I am well satisfied." Did you ever enjoy such satisfaction before? Sir, I never did; I always stifled the convictions of my conscience, and despised every thing that was of this sort. I have been a very wicked creature, and the mercy of God is great to me beyond measure." Let me ask you again, for I know the heart of man is deceitful, may you not be deceived as to your hope in Christ? "I think Mr. S. I am not; for none but God could have produced such a change in my wicked mind." Do you not need greater assurance and consolation? "O yes, that I do. I pray for them every moment my pains will let me. To be sure I sometimes think what a miserable thing it is for a man to die in this prison; but then I am angry with myself, because I know that God knows best; I leave it with him; it will make no great odds; and on reflection I would rather leave it to him. I now have hope that God will not cast me away though I deserve it; besides, I know God can as well take me

to himself out of this place as from any where else."—After prayer, I turned to speak to another sick man. When going out, T. called to me. "Mr. S. may I shake hands with you? may be I shall not see you again." I did so, and took my leave of him. The next day this man died, trusting to the mercy of our Lord Jesus Christ.

February 3, 1814.

[TO BE CONTINUED.]

INTELLIGENCE FROM ABROAD.

WESLEYAN METHODIST MISSION.

ENGLAND.

LONDON, Feb. 1814.

These Missions are now extended to Nova-Scotia and Newfoundland; to Ceylon, Java, and the Cape of Good Hope; the Negroes in the West-Indies, and at Sierra Leone. On account of their increasing importance and expense, and to keep pace with the exertions of other bodies of christians, it has been found necessary, in addition to the congregational collections and individual subscriptions by which they have been hitherto supported, to call forth and embody the zeal of the Society by Public Meetings for the formation of Auxiliary Institutions.

A Methodist Missionary Society for the Leeds District was formed, accordingly, at a meeting held at Leeds, on the 6th of October, Thomas Thompson, Esq. M. P. in the Chair, Sermons were preached by the Rev. J. Buckley, from Isaiah iv. 10—11. by the Rev. R. Watson, from Ezekiel xxxvii. 9. and by the Rev. Richard Reece, from Psalm lxxiv. 20. At a meeting held at Halifax, on the 10th of November, Richard Fawcett, Esq. of Bradford, in the Chair, a Society for the Halifax District was established. The Rev. Richard Reece, preached from Luke i. 79. and the Rev. Jabez Bunting from Judges v. 12.—13. At Hull, on the 24th November, a Society for the Hull and York Districts was added: the Rev. James Wood preached from Isaiah lxii. 6.—7. and the Rev. R. Watson, from Rev. xiv. 6.—7. and the Rev. Jabez Bunting, from John ii. 6.—9. And at Sheffield, on the 6th November, a Society for the Sheffield District followed: Thomas Holy, Esq. in the Chair. The Rev. Jabez Bunting preached from 3 John 5.—8. the Rev. James Wood from 2 Cor. v. 14.—15. and the Rev. Richard Watson from Rev. xiv. 6.—7.

The places of worship were crowded on these occasions. The Ministers and other principal members of the Methodist Society conducted the business of the meetings, which were, numerous and very respectfully attended. A truly Christian Spirit and genuine eloquence prevailed. The resolutions passed are adapted to awaken and perpetuate the zeal of the great body of the Society in this noble cause.

We extract the following passage from the report of the proceedings at Leeds, as we are fully satisfied that good-will and harmony can be maintained among the various denominations of christians, in their exertions to benefit the brethren, only by acting on the principle therein recognized: each denomination embodying its own members in support of its efforts, while mutual candour and kindness are exercised between it and other bodies.

In the course of the meeting the Rev. Mr. Eccles, minister of the Independent congregation at white-chapel, and one of the secretaries of the West-riding Auxiliary Missionary Society, expressed for himself and his friends their approbation of the Society then forming by the Methodists, which they did not view as a rival establishment, but as connected with the common cause in which they were themselves embarked. This liberal sentiment evidently met with a correspondent feeling in the assembly: and when, toward the close of the meeting, Mr. Eccles had a second time spoken to the same purport, he was assured by Mr. Bunting, that the persons concerned for the Methodist missions most cordially and fervently desired the success of all other missionary institutions, among all other denominations of christians; but that as each of these institutions was supported by a distinct and separate fund, although they are all directed to one grand

object, the present exertions of the methodists, with regard to to their own particular departments of the great missionary service, were rendered imperiously necessary. Mr. James Wood and Mr. Eccles expressed their perfect concurrence in this view of the subject.

At the Sheffield meeting, the Poet Montgomery touched the same subject with his master hand.

In the Bible Society (said he) all names and distinctions of sects are blended till they are lost, like the prismatic colours in a ray of pure and perfect light. In the missionary work, though divided they are not discordant; but, like the same colours, displayed and harmonised in the rainbow, they form an arch of glory—ascending, on the one hand, from earth to heaven; and on the other descending from heaven to earth—a bow of promise; a sign that the storm is passing away, and the sun of righteousness with healing in his wings breaking forth on all nations.

We add an anecdote mentioned by one of the speakers at this meeting, which is worthy of being put on record.

A woman of Wakefield, well known to be in very low circumstances, offered to subscribe a penny a week to the Missionary Fund. "Surely you," said one, "are too poor to afford this?" she replied, "I spin so many hanks of yarn a week for a maintenance: I will spin one more, and that will be a penny for the society." "I would rather," said Mr. Watson, see that hank suspended in the poor woman's cottage—a token of her zeal for the triumph of the Gospel—than military trophies in the halls of heroes, the proud memorials of victories obtained over the physical strength of men!"

From the RELIGIOUS REMEMBRANCE.

The Seventh Annual Report of the Bible Society of Philadelphia.

(CONCLUDED.)

The other incident referred to is as follows: A second capture took place, consisting of a quantity of English and Dutch Bibles, shipped by the Parent Society, in the *Falcon*, for the Cape of Good Hope. These amounting to 1200, were sent by a privateer into Bath; when the Treasurer of the Society of Massachusetts, through the generosity of the captors and owners, was permitted to purchase them at a price barely sufficient to legalize the bidding. It was with the design, which has been probably carried into effect, of forwarding them to their destination.

The committee of this Society, in reporting these two occurrences, could not refrain from expressing their admiration of the examples thus exhibited by a sister society; and their wish, that it may be imitated in all cases, wherein property so peculiarly sacred may, by the events of war, be placed at the disposal of American cruisers or their owners.

Your managers have learned, with no small measure of satisfaction, from the report of the British and Foreign Bible Society, that the knowledge of the former of these incidents had reached them, and that they have recorded it, as an honourable effusion of the Christian spirit; and with a reciprocal interest taken in whatever may lessen the miseries of war.

From the same report of this venerable body, transmitted by them to your Managers, and being a single article of the valuable present made by them of their proceedings from the beginning; we behold, with increased wonder, their efforts in the spreading of the glad tidings of salvation. Almost the whole of Europe, and a very great proportion of Asia are within the blaze which has been kindled by their zeal. The communicated light and heat are rousing into action all descriptions of persons, from princes on their thrones, to peasants and the meanest artificers. The distribution of considerably upwards of 1,000,000 of Bibles and New Testaments between the period of the commencement of their career and the date of their last report, is but one of the facts, tending to convey an adequate idea of the vast increase of their success. But while they have thus the whole world within the range of their beneficence, they continue their attention, so long

ago begun, to the concerns of this Society: which appears in their having added to their former donations £100, sterling, for the purchase of French Bibles and New Testaments, for this Society: and for distribution in that section of the Union, for which they were principally designed.

The General Assembly of the Presbyterian Church, having made known to the Managers the number of Bibles which would probably be wanted within the bounds of their communion: it was thought of use to invite the like information from all religious bodies: which is now mentioned, in order to give the greater publicity to what is desirable in this particular.

It ought also to be as publicly known as possible, that each of the managers of this Society is authorised to receive subscriptions for its use, and that in each part of the city, where no manager resides, some other member of the Society has undertaken the charge, and has authority to the same effect.

In the infancy of this Society, the question occurred of the expediency of constituting a national body, to consist of deputations from various societies, when the same should be established within the Union. There were objections, which caused the rejection of the plan. The question has been again before your managers, within the last year. The great respectability of the source from which the proposal came, commanded the most serious consideration of the subject: but the result has been increased conviction, of the inutility and the injurious tendency of the measure.

The Managers, in preparing this their annual report to their constituents, look back with satisfaction, to their early labours; and make a comparison between the then existing circumstances, and their present prospects. At the period referred to, they began their efforts to sustain, in the United States, a share of the great work begun a few years before by the British and Foreign Bible Society in England, to make known the volume of Revelation in every region of the globe. There are now within our national limits, seventy-six societies; who have taken their respective shares of this great design. But lest it should be inferred, that there is the less need of the liberality of professing Christians in this city and its vicinity, the managers take occasion to make known, that their proceedings have continually tended to enlarge their views, or opportunities of usefulness. Within the sphere of their observation they discover new departments, wherein the bible will not be possessed, unless brought by gratuitous distribution. The cause in some instances, is the poverty of families and of individuals. In other instances, it is a degree of indifference, which prevents the making of the possession of the volume an object of concern; although on its being bestowed, it often becomes an object of attention, and eventually, an excitement of liberality. The extensive territories opening on us with a new and rapidly increasing population, present most powerful inducements to supply, in this way, the necessities of those who are struggling under the early hardships of emigration. It is also worthy of the zeal of the Society, not to forget the great example before them, in the venerable body who first excited them to action; so as to bound their beneficence by the limits of the civil government under which we live. For the reasons now stated, the Managers do not anticipate a distinction of the labours of themselves and their successors, and of the contributions of their fellow-citizens, so long as there shall be a region of the globe, unvisited by the glad tidings of salvation; nor so long as there shall be, among ourselves, professed disciples of the Redeemer, who have not access to the fountain of the waters of life, opened to them in the sacred Scriptures.

Every argument which should be an excitement of Christian zeal, or which should render it operative in any line, applies in favour of giving such an energy to Bible Societies, as shall cause their effects to be felt throughout the world; and among every description of people, and by every individual of them, in every country. We would not depreciate the importance of the Christian ministry, instituted, as we believe it to have been, by the Divine Redeemer. But we are of opinion, that if the Bible should become generally known in countries wherein, from national jealousy or any other cause, the word of God cannot be declared by its commissioned teachers; the wonderful

works therein recorded, on evidence attainable by the spirit of inquiry; a chain of prophecy running through the volume, and harmonizing with events, either attested by history to people of every clime, or fulfilling before the eyes of every generation: and added to all this, the benificent tendency of precepts far beyond what human reason could have devised, and a plan of salvation accommodated to the actual state of human nature, as felt by every heart in its wants, its imperfections, and its sinfulness; will render the acquisition "the power of God unto salvation,"* to many individuals; and prepare nations for that day of visitation, when "the fulness of the Gentiles shall come in."† * Rom. i. 19. † Rom. xi. 26.

If there be bodies politick, among whom the profession of Christianity is clogged by errors, in contrariety to the very spirit of gospel truth; let but the Bible be diffused among them, even without such useful comment as draws light from contemporary facts and customs: if it have not all the uses by which an attendant ministry might aid it, a language so loud and distinct, as to qualify and at last to bear down the worst of the corruptions which may have been fastened on it.

In countries wherein the call is continually sounded to all classes of people, and no hindrance is opposed to their drinking of the waters of life freely: yet if there be any, and there are doubtless always some, who lightly esteem the treasure in their hands, the very circumstance of its being there may, and occasionally will be the means of its arresting their attention: and doubtless often of its availing itself of a season of seriousness or of sorrow, to take a fast hold on their consciences. With those who disbelieve or doubt concerning its divine origin, the same causes may give beginning to enquiry, which will terminate in conviction. There are undeniable evidences of conversion, thus begun in a way unexpected and unintended by the subjects of it. Of this there came, incidentally under the notice of your Managers, an instance, a pious individual of the Hebrew nation; who having been thus brought to a knowledge of the New Testament, and made a convert to its divine authority, considered no exertions too great, for the distributing of those documents which, as stated by himself, had become "a light to his feet and a lamp to his paths."‡

Similar instances are not uncommon, under circumstances in which delicacy forbids the mention, by those respectively informed of them. And as such are occasionally the effects of an unsolicited possession of the Bible; so its being easily attainable, by persons on whose minds religious impressions have been made through some other medium, has also afforded illustrations of the subject. Of this, there has occurred an instance in a man, who, having long lived in unbelief and in a vicious course of life, and being reduced to poverty by a dispensation of Providence, burnt the books which had hardened him in his state of sin, and solicited the favour of a Bible, from a person intrusted with the distribution of those issued by this Society: which became, under God, the means of his reformation.

The attention of the religious world has been engaged, for some years past, and not without great solicitude, to a prodigious effort which has been made for the stamping of the brand of superstition and imposture, on the religion of the Bible. Who knows, whether this may not have been permitted, for the very purpose of exciting the religious zeal of its professors, for the accomplishment of the reverse of the ungodly design referred to. Without doubt, it gave a beginning to the efforts which are founding Bible Societies over the whole face of Europe and of the United States of America: and to all appearance, they will multiply, until there shall be no region, wherein there will not be displayed this trophy of the triumphs of the cross.

While we have been thus anticipating the happy effects of this mean of extending the knowledge and the influence of our holy religion; it has probably occurred to the mind of every person present, that the prospect derives an accession of brightness from the late event, so much a subject of joy, with every description of our fellow-citizens—the return of peace. If, during a state of war and the consequent suspension of commerce, and of very many branches of useful industry, our Bible Societies have been sustained in their efforts by serious Christians of every denomination: how great may we expect to be the increase of their patronage, not only as a tribute of grat-

itude to Him who is the bestower of this as of every other mercy, but because of the new spring which it may be expected to give, in every branch of business! When we extend the view to European Christendom, and contemplate the immense and constantly increasing efforts of Bible Societies during the rage of wars, more general and more disastrous than those of any former period; what hopes are too sanguine to be indulged, in the event of a permanent suspension of hostilities throughout the civilized world? If the expectation of the auspicious event should be for a time illusory, there will be continued evidence, how much zeal may be brought into action, and how extensive may be its consequences, under circumstances destructive of every other species of civilization and moral culture. In the opposite case so much desired by all, however great the wickedness, and however extensive the distress which have been displayed on the theatre of life, they will have been overruled to good: if there should be the result of an increasing influence of the blessed system, which shall at last "cause wars to cease unto the ends of the earth."* Let this happen when it may, it is not rash to predict, that one great mean of it will have been the establishment of Bible Societies: which having had their beginnings within the memories of all present, have been abundantly favoured with the divine blessing: and if they maintain the spirit of their institution, will continue to grow in usefulness, until "all the kingdoms shall have become the kingdom of our Lord and of his Christ." Rev. xi. 15.

OBITUARY.

For the CHRISTIAN VISITANT.

The Editor of the VISITANT will confer a favour, by giving the following a place, unless he has received a communication to the same effect from an abler pen. I. H.

Died on the 2d inst. the Rev. HENRY POLKINS, Pastor of the Reformed Dutch Church at Shawangunk, Ulster county, in the 43d year of his age. The loss of this excellent man may justly be viewed as a great calamity inflicted by Divine Providence on the flock, over which he had lately been appointed a watchman; having been called to that congregation in the spring of 1813, from New-Jersey. Under a faithful and constant discharge of his ministerial functions, the cause of the Redeemer's Kingdom seemed to prosper in his hands; and he had the consoling testimony, that his labour was not in vain in the Lord, for many, particularly of the youth of the congregation, came flocking to the standard of King Jesus, and viewed their beloved minister in the light of a father in Christ. His life was most exemplary; he was one of those living monuments of piety, virtue and true religion, so ornamental to society, and who well may be denominated "the salt of the earth." Even in the arduous performance of the duties of his calling, not only from the pulpit were his salutary precepts, his wholesome admonitions, and his soothing invitations, to be heard—but wherever he went, his practice was in unison with his profession. His business was to do the will of Him that sent him. To the cottage of the poor he resorted with pleasure and delight, to converse and dilate on the subject of redeeming love. In short, all classes of his flock are living witnesses of his many private admonitions, rebukes, and invitations to turn from the evil of their ways and to walk in the straight and narrow way which leadeth unto life.—He was the constant Visitant of the sick, endeavouring to soften the pillows of the death-bed, by preaching the Redeemer's Kingdom in the regions of eternal bliss beyond the grave. He has left a disconsolate widow and children to deplore his untimely exit. His remains were interred on the 4th inst. in the Church, underneath that pulpit, from whence he had so often proclaimed the glad tidings of salvation, in the presence of a crowded audience, when an excellent and affecting address was delivered, adapted to the occasion, by the Rev. Mr. Stansbury, of Montgomery, which extracted the tear of sorrow from every eye.

KENTUCKY. LEXINGTON, Oct. 20.—Communicated for the Lexington Reporter.—GEN. GEORGE TROTTER is no more. He departed this life on Friday the 13th inst. at his seat adjoining this town, after a severe illness of fifteen days, and his remains were interred in the family burying-ground at his father's, Col. James Trotter, on the next day, attended by a vast concourse of people, greater than ever witnessed on any like occasion in the western country, who seemed deeply afflicted with their and their country's loss—the banks and many houses of business were shut during the day—at eleven o'clock, Col. Badley, accompanied by a number of brother officers of this and the adjoining counties, formed several companies of his regiment on Main Cross-street, and marched up Main-street to the seat of General Trotter, preceded by the Free Masons of Lexington Lodge No. 1, and Davies's Lodge No. 22, (of the latter of which Gen. T. had been a member) and followed by a number of the citizens of both town and country.—From Gen. Trotter's house they proceeded with the corpse to the grave in the following order:—

Masonic Brethren.

Clergy.

Attending Physicians.

General Trotter's Brigade Staff.

The General's riding horse, led by his Servant.

Pall bearers.
CORPSE.
Pall bearers.
Relatives.

The Missisquoi Troop of Cavalry, as Chief Mourners.

Military.
Trustee of the Town,
Citizens

After an appropriate address from the Rev. James M'Chord, his body was resigned to the grave by his brother masons, according to the forms and customs of the order, which was followed by the usual military honours, so justly his due.

General Trotter was born in the year 1778, in Augusta County, Virginia, of respectable parents. In 1784 his father brought him to the neighbourhood of this place, where Col. Trotter settled and has ever since resided. After giving him as good an education as this country afforded at that period, his father placed him in the mercantile business with his elder brother Samuel Trotter, which he pursued with much assiduity and success for near twenty years, preserving to the last by the fairness and honesty of his dealings a fame spotless—an integrity above reproach. At a very early period he discovered a passion and genius for military life, was chosen and appointed captain of a volunteer company, passed the several grades of office to the rank of Brigadier-General, and in every situation had not only the respect, but the affections of officers and men under his command. When the late war was declared, he had the command of a regiment; but such was his desire to share the dangers which threatened his country, that although not selected to command a regiment of Kentucky militia, in the campaign of 1812, under Gen. Harrison, he descended from his rank, and accepted the command of a volunteer company of light horse, joined Gen. Harrison's army in September, 1812, and served a six month's tour, enduring the fatigue and toils of the camp, and severity of the season. During the campaign, in the dead of winter, he was ordered out under the late Col. Campbell, to make a descent on the Massassinaw towns. The manner in which this expedition was conducted, and its objects accomplished, are known to the public; and that the counsel and courage of Gen. Trotter contributed much to its success, Col. Campbell has borne ample testimony. Gen. Trotter, while charging the enemy at the head of his company, received a wound in the hand, and was requested by his brother to fall back—to which he answered—"No, with my men I will conquer or perish." One circumstance, among many others, of a like nature, which occurred on this expedition, cannot be omitted, because it evinced that tenderness which formed a cardinal trait in Gen. Trotter's character. A day or two before the battle, the troops had made a forced march of near 60 miles in a day and night, during which, one of the men in advance of Gen. Trotter, from cold and fatigue, had laid down to rest, and was almost expiring. Gen. Trotter upon discovering him, obeyed the feelings of his nature, like the good Samaritan, gave him a part of his own clothing, drink, and nourishment, and snatched him from death.

The manner in which he acquitted himself in this campaign, his attention to discipline, his military skill, the confidence and affection of all associated with him in arms, added to the purity of his character, and the general confidence and esteem of his fellow-citizens, induced Governor Shelby to select him to command the first regiment of Kentucky volunteers in the campaign against Upper Canada in the fall of the year 1813. In this campaign, Gen. Trotter, as usual, sought the post of danger, and was among the first who touched the Canada shore. In consequence of the indisposition of Gen. Calmes, General Trotter was selected to command his brigade placed next to Col. Johnson's mounted riflemen, and forming the front line in the order of battle near the Moravian town: and to his brigade and Colonel Johnson's regiment the British army under General Proctor surrendered.

With regard to his conduct on that occasion, nothing need be added to the eulogium pronounced on it by Gen. Harrison in his official report, except to state, that it was not the mere compliment or opinion of the general, but it is believed fell short of the feeling

and sentiments of the army. In this campaign the unprovided state of the army, the inclemency of the weather, and severity of the season, afforded ample scope for the exercise of that tender and generous humanity for which Gen. Trotter was so remarkable. He was indeed faithful and vigilant in the discharge of his military duties, but he was, if possible, more so in performing the duties of humanity—with those in distress he was continually dividing his meat, drink, and raiment—to the weary he was daily lending his horse, himself walking—and his purse was ever open to the needy, suffering soldier. No man in America was served more faithfully, or sacrificed more in the late war than Gen. Trotter. By all who served with him, he was hailed not only his country's but the soldier's friend. Many who witnessed the solemn scene of the 14th inst. and hundreds who read this, feel like David in his lamentation on the death of Jonathan—"I am distressed for thee, my brother; very pleasant hast thou been unto me; thy love to me was wonderful; how are the mighty fallen!"

Gen. Trotter was twice elected to the Kentucky legislature, where he acted his part with fidelity and propriety—He was averse to party excesses, and set more value on good works than political names or a noisy devotion to mere party;—that he ardently loved his country and the principles of our republican government, no man doubts who knew him—in his intercourse with his fellow men, he was not only fair and honourable, but liberal and humane. In his deportment, he was gentle, diffident and retiring, an example of modest merit worthy of imitation—he lived, and still lives, in the hearts of his countrymen; for no man who has fallen in our state have so many tears been shed; over no grave have so many wept. In his more intimate relations, where the real character is more truly developed, the author of this tribute of justice and respect to his memory knew him well—He was a dutiful son—a humane master—a tender, affectionate husband—a fond indulgent father. He has left a lovely, amiable wife, and two promising sons, an aged father and mother, with many other relatives to whom he was endeared, to mourn his loss. Until a few weeks before his death, he never appeared to have turned his thoughts seriously on religion—he then, almost for the first time, took up the Bible, and read it with much apparent interest, and continued to do so until he was seized with the disease which terminated his life. In the last stage of his illness, after struggling for two days in the agonies of death, which it was feared by the attending physician, would occur in a convulsive fit, a few minutes before his end, he suddenly, to the astonishment of his surrounding weeping friends, raised his voice in a tone of supplication, and seemed to say, and almost to articulate, "O Lord, be merciful to me, a sinner," and expired with a smiling serenity and sweet harmony of countenance, which inspired a strong consoling hope, that his petition had been heard, and his spirit received into the mansions of bliss.

IN THIS CITY.

On Saturday last, GOLDBROW BANYAR, Esq. in the 91st year of his age. Mr. Banyar was born in England, in May, 1725; but came into this country in early life, where he has ever since resided. For many years prior to the Revolution, he held the place of deputy secretary of the Province, and as the secretary was absent, the important and laborious duties of that office were performed by Mr. Banyar, in a manner highly honourable to his talents and integrity, and very advantageous to the Province. Through his very long life, he was considered a man of strict and unimpeachable integrity, punctual and faithful in the discharge of his public duties, and virtuous and amiable in the private relations of life, respected by his numerous acquaintance, and affectionately esteemed and beloved by his family and friends.

His funeral was on Monday afternoon, at 3 o'clock, when a sermon was preached in St. Peter's Church, by the Rev. Mr. Clowes, by whom the funeral service was performed.

POETICAL DEPARTMENT.

SELECTED.

CONFIDENCE IN DIVINE PROTECTION.

How are thy servants blest, O Lord!
How sure is their defence!
Eternal wisdom is their guide,
Their help Omnipotence.

In foreign realms and lands remote,
Supported by thy care,
Through burning climes I pass'd unhurt,
And breath'd in tainted air.

Thy mercy sweeten'd ev'ry soil,
Made every region please;
The hoary Alpine hills it warm'd,
And smooth'd the Tyrrhene seas.

Think, O my soul, devoutly think,
How, with affrighted eyes,
Thou saw'st the wide extended deep
In all its horrors rise!

Confusion dwelt in ev'ry face,
And fear in every heart,

When waves on waves, and gulfs in gulfs,
O'ercame the pilot's art.

Yet then from all my griefs, O Lord,
Thy mercy set me free;
While in the confidence of prayer
My soul took hold on thee.

For tho' in dreadful whirls we hung,
High on the broken wave,
I knew thou wert not slow to hear,
Nor impotent to save.

The storm was laid, the winds retir'd,
Obedient to thy will,
The sea, that roar'd at thy command,
At thy command was still.

In midst of dangers, fears and death,
Thy goodness I'll adore;
And praise thee for thy mercies past,
And humbly hope for more

My life, if thou preserv'st my life,
Thy sacrifice shall be;

And death, if death must be my doom,
Shall join my soul to thee.

ADDISON.

TO RELIGION.

Welcome, ev'gelic stranger,
Welcome to my lone retreat;
In thy presence lurks no danger,
In thy smiles dwell no deceit.

Long have I in secret woo'd thee,
Long have wished to see thee here;
But in vain I have pursued thee,
Torn with anguish, filled with fear.

Now the worldly warfare's over,
Thou and I will never part;
Every hour shall I discover
Joys still dearer to my heart.

In my heart take up thy rest,
Sweet Religion, welcome guest.